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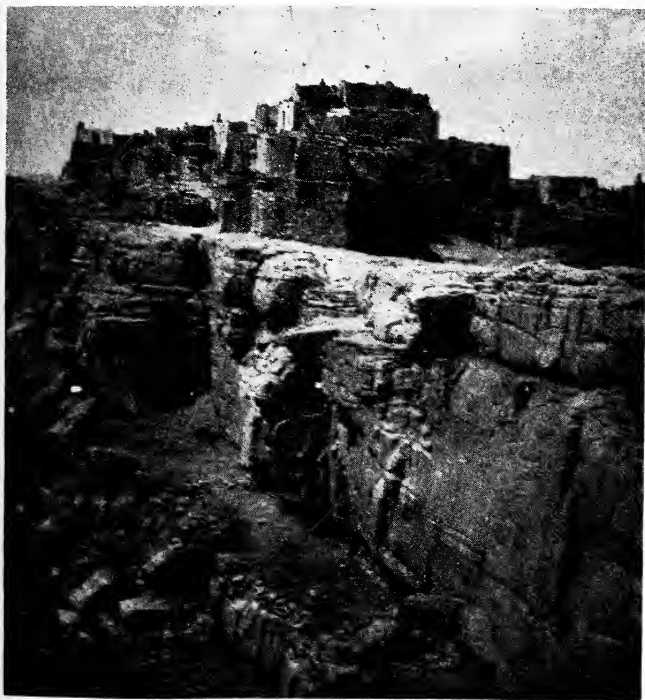
AMERICA'S INDIAN BACKGROUND

AN INTRODUCTION TO THE SUBJECT OF INDIANS
IN THE UNITED STATES AREA

By

EDWIN F. WALKER

(Accompanied with a tribal map)¹



HOPI PUEBLO OF WALPI, ARIZONA

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America's Indian Background

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BEFORE the whites came to the Western Hemisphere, all of the territory that now is the United States of America, from Canada to Mexico and from the Atlantic to the Pacific, was Indian land. Here there were hundreds of tribes, speaking many different languages. Nowadays in many regions almost the only reminders of former occupancy by Indians are the names they have left behind.

Half of our states bear Indian names: Alabama, Arizona, Arkansas, Connecticut, Dakota, Idaho, Illinois, Iowa, Kansas, Kentucky, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Ohio, Oklahoma, Tennessee, Texas, Utah, Wisconsin, and Wyoming. Thousands of lakes, rivers, and places also are known by their Indian names, often corrupted. Among these may be mentioned a few, such as Appomattox, Chicago, Erie, Mackinac, Manhattan, Miami, Milwaukee, Mobile, Omaha, Penobscot, Peoria, Potomac, Seattle, Spokane, Susquehanna, Tacoma, Tallahassee, Topeka, Wheeling, Wichita.

Many of the Indian languages varied so widely that often neighboring tribes could not understand one another, making it necessary to resort to a sign language.¹ For example, 'baby carrier' is *ambison* in Lenápe (or Delaware), *ho'ōp* in Paiute, *siki* in Pomo, *tsaahl* in Apache. The names by which tribes became known to white people were often those applied by neighboring Indians, and sometimes these were not complimentary. Moqui, meaning 'dead', was the name long used for the Hopi, a contraction of Hópitú Shínumu, 'peaceful ones'. The Illinois (Iliniwek) were fortunate in holding their own proud name, which means 'men', or 'the people'.

Recently there has developed a widespread interest in the Indians, with a recognition of their contributions to modern life which the pioneers were too busy to observe when they were pushing them out of their way as nothing but "blood-thirsty savages". The Indians' agriculture, for example, is the basis of most of ours; their Five Nations of the Iroquois League were the inspiration for our Union; their pueblo buildings have been adapted to our architecture; their tipi was modified into the Sibley army tent; their mode of warfare was copied in our jungle fighting; their snowshoes are used by our mountain forces; their moccasins were adapted to our

¹Mallery, Garrick, Sign Language among the North American Indians, First Ann. Rep. Bur. of Ethnol., Washington, 1881.

modern style of shoes; their toboggan is a feature of our winter sports; their canoes are one of our favorite watercraft; and their lacrosse has become one of our games, and indeed is the national game of Canada. Indian baskets, pottery, blankets, rugs, and ornaments are treasured in many homes; Indian ceremonies and dances are enthusiastically attended; Indian songs have become the basis of inspiring musical compositions; and Indian art is increasingly recognized and adapted by us.

PREHISTORIC—Who were these people Columbus called Indians? The consensus of opinion among anthropologists is that from a physical point of view they are Mongoloids, that is, a part of the brown race, the other two races being the white and the black. The Indian race is now generally known to have had its origin in northeastern Asia where closely similar physical types are still to be found. Anthropologists are now generally agreed that the ancestors of our Indians came to America in very many migrations by way of Bering Strait;² and geologists point out that the earliest migrants could have crossed from Asia to Alaska during the Ice Age by utilizing the land bridge that then existed.³

The ice-sheet had not covered most of Alaska and land about the Arctic Ocean. About 20,000 years ago, when the ice-sheet began to melt where it was thinnest (just east of the Rocky Mountains), it opened up from the Mackenzie River to the Missouri River (the southern edge of the ice-sheet) a corridor covered with vegetation through which migrants from Asia could have traveled into the area of the present United States. When they reached this territory, they hunted animals now extinct, as proved by the presence of stone spearpoints in the bones of the prehistoric bison (half again as large as ours), the giant camel, the mastodon, the mammoth, the prehistoric horse, and the giant sloth.⁴

Some knowledge of these early Indian hunters has been acquired in the last few years. They had beautifully made stone spearpoints of several different types that have been found over an extensive territory. Research practically ceased with the coming of World War II, but no one can foresee what will be revealed by future excavation of camp-sites.⁵

²Amsden, Chas., America's Earliest Man, *Southwest Museum Leaflets*, no. 4, 1944.

³International Symposium on Early Man, Academy of Natural Sciences, Philadelphia, 1937.

⁴Harrington, M. R., Gypsum Cave, *Southwest Museum Papers*, no. 8, 1933.

⁵Campbell, E. W. C. and W. H., The Pinto Basin Site, *Southwest Museum Papers*, no. 9, 1935.

It is evident that, in course of time, some of the early hunters continued on into Middle America and South America where they developed a very high degree of culture, erecting pyramids and buildings of vast extent and beauty, and developing an amazing agriculture.⁶

Dry caves of our Southwest have preserved much evidence of later Indians whom we call Basketmakers because they made so many baskets almost to the exclusion of pottery. They used the atlatl, or spear-thrower, and the hunting boomerang; and they were farmers, growing corn and squash.⁷ Another of the later Indian peoples were the Cliffdwellers who built veritable defensive castles of stone in great shallow caves, that were difficult of access. The recently discovered method of dating house-beams by the rings that record the annual growth of trees⁸ has enabled archeologists to determine that the cliffdwellings of southern Colorado and Utah were erected in the seventh to the thirteenth century of our era.⁹

In the Southeast, evidence of early Indians is found in shell-heaps (kitchen middens), so numerous on the coast and along the banks of large rivers; and much early archeological material is being uncovered in caves of the Ozark and the Allegheny Mountains and on village-sites.

Later Indians of many tribes developed a cultural trait known as mound-building. They constructed about 100,000 mounds of earth in the Mississippi drainage and the Southern states. These earthworks were of several types. The burial mounds usually were low, conical mounds in which prominent Indians were interred. The habitation mounds were the impressive foundations on which the houses of chiefs and head-priests were erected. Effigy mounds, representing birds and animals, were probably religious structures connected with the totemism of tribes or clans. The great Serpent Mound in Ohio, which belongs to this class, is 1330 feet long. Some of the Wisconsin bird-effigy mounds have a stretch of wings several hundred feet in extent. Temple mounds were the largest of all, the principal mound in the Etowah group in Georgia being 61 feet high; of the Troyville group in Louisiana, 80 feet high, and of the great Cahokia group in Illinois, opposite St.

⁶Walker, E. F., World Crops derived from the Indians, *Southwest Museum Leaflets*, no. 17, 1943.

⁷Amsden, Chas., The Ancient Basketmakers, *Southwest Museum Leaflets*, no. 11, 1939.

⁸Douglass, A. E., Secret of the Southwest Solved by Talkative Tree Rings, *National Geographic Mag.*, Washington, Dec., 1929.

⁹Douglass, A. E., Advances in Dendrochronology. *Tree-ring Bulletin*, Flagstaff, Ariz., Jan., 1943.

Louis, Mo., being 99 feet high and covering 16 acres at the base—three acres larger than the base of the great pyramid of Giza in Egypt.¹⁰

As the mounds of the American Indians were erected by hand labor, the earth being carried in baskets or in skin aprons, they afford an idea of the density of the Indian populations. It has not been definitely determined how long ago the earliest mounds were made, but Indians still were building and using them when the whites arrived,¹¹ and indeed the practice continued until very recent years, as shown by the age of historical objects found in them.

PROTOHISTORIC—Tribes differed greatly in many customs, but there were some similarities due to the nature of their situation and mode of life—in the forest, on the plains,¹² in the deserts, or beside bodies of water. On the waters of the northeastern lakes would skim canoes made of birchbark; on the streams of the northern treeless plains "bull-boats" of buffalo-hide were used to cross the few rivers; along the wooded streams of the East and South would glide slender "dugout" log canoes; on the Northwest Coast and in the swamps of the deep South grew great trees that were hollowed out into big war-canoes; along the California coast boats built of planks or bales of rushes were commonly employed. Among the Plains tribes a very important feature of travel was a kind of sledge, or litter, called by the French *travois*, which was drawn by large dogs prior to the arrival of the modern horses of the whites.

There were two general types of houses—the round and the rectangular.¹³ In the north the round house was covered with birch or other bark, or with mats; in the South with palmetto or grass; on the prairies with sod, earth, or grass; on the buffalo plains with buffalo-hides; and in California with bulrushes. Houses of the rectangular type were usually constructed of poles and bark in the wooded area, of stone or adobe in the arid Southwest, and of planks in northern California and along the Northwest Coast.¹⁴

The Spanish word for town, *pueblo*, is now generally used for the fortified villages of the Southwest, built of stone or

¹⁰Shetrone, H. C., *The Mound Builders*, New York, 1930.

¹¹Smith, Buckingham, trans., *Narratives of De Soto*, New York, 1922.

¹²Harrington, M. R., *Indians of the Plains*, *Southwest Museum Leaflets*, no. 15, 1942.

¹³Waterman, T. T., *North American Indian Dwellings*, *Ann. Rep. Smithsonian Institution*, Washington, 1924.

¹⁴Morgan, L. H., *Houses and House-life of the American Aborigines*, U. S. *Geog. and Geol. Surv. of the Rocky Mt. Region*, Washington, 1881.

adobe. Often they were (and some of them still are) several stories high, with towers even higher.

Most Indians lived in permanent villages of from several hundred to several thousand inhabitants. Villages were primarily for defense; and, if in a wooded district, often the village was surrounded by a log palisade from ten to twenty feet high.¹⁵ At intervals there were towers for fighting, especially at the entrances; and along the inner side was a platform for the bowmen. The Iroquois surrounded their long-houses with a heavy stockade, having block-houses built of stout logs at the corners, with platforms from which the defenders could hurl stones and weapons upon the attackers.¹⁶

A favorite site for an Indian village was the point formed by the junction of two streams. Here they sometimes fortified the land side by a deep moat or by a high earth embankment.¹⁷

Indians generally were a happy people and their villages often resounded with laughter. There was much playing of games¹⁸ within the village, and outside were held foot-races and swimming matches. Except in the western area, the highly popular lacrosse (or related contests with racquet and ball) was played violently by teams from different villages.¹⁹ In California the important contests were the football games played with a small ball fashioned of stone, hurled by bare feet,²⁰—and among the Zuñi of New Mexico the chief outdoor sport is the kicked-stick race which often covers a distance of twenty miles. Of lacrosse, already mentioned, several forms were played by Eastern and Southern tribes.

In the food quest the Indians were very successful, their hunting and fishing gear being exceedingly clever. Meat was an important part of their food consumption, especially with Plains Indians, who subsisted almost entirely on the product of the hunt. But they seem to have had a well-balanced diet, with many vitamins. Indians generally utilized the seeds, berries, nuts, and roots of many wild growths; while farm products were raised in their extensive fields, some of which were miles in extent. Maple-sap was extracted and syrup and sugar made in those areas in which the sugar-maple grows.

¹⁵Thomas, Cyrus, *Fortification and Defense*, in *Handbook of American Indians*, *Bul. 30, Bur. of Amer. Ethnology*, pt. 1, Washington, 1907.

¹⁶Wissler, Clark, *Indians of the United States*, New York, 1940.

¹⁷Walker, W. M., *The Troyville Mounds*, *Bul. 113, Bur. of Amer. Ethnol.*, Washington, 1936.

¹⁸Culin, Stuart, *Games of North American Indians*, *24th Ann. Rep., Bur. of Amer. Ethnol.*, Washington, 1907.

¹⁹Catlin, Geo., *North American Indians*, Edinburgh, 1936.

²⁰Kroeber, A. L., *Handbook of the Indians of California*, *Bul. 78, Bur. of Amer. Ethnol.*, Washington, 1925.

Indians were farmers, except those of certain semi-arid plateau regions and along the Pacific coast. They cleared the fields by using stone or bone hoes and by burning. Many of the fields were cultivated for hundreds of years. Indian farmers were far advanced in the use of fertilizers, irrigation, rotation of crops, letting the land lie fallow, and avoiding erosion.

In the United States area the principal Indian crops were corn, tobacco, long-staple cotton, kidney and lima beans, squashes, and pumpkins, not one of which the whites had until they acquired them from the Indians.

Corn matured in 180 days in the South. For the North the growing time was reduced to 70 days by selecting for seed-corn those ears that matured earliest. When the growing season was shorter than 70 days, the Indians soaked the corn in water for a week or two before planting; and so were able to garner a crop before frost came.

There were many trails north and south, east and west, along which traveled Indian traders, who were welcome even among warring tribes. Shells from the Gulf of Mexico were traded as far away as Wisconsin, and abalone from the Pacific coast was known to tribes of North Dakota; pipestone quarried in Minnesota was traded over the plains area and as far south as Georgia; obsidian gathered in Yellowstone Park was traded into Ohio; copper, mined in the Lake Superior region, found its way into the Southern states; and worked turquoise from New Mexico has been found in Mississippi mounds.

Clothing usually was little more than a breech-cloth for the men and a small skirt for the women in the South. In the colder North much more was worn in the way of skins or furs. Often these garments were elaborately decorated with painting or with dyed porcupine quills, before the introduction of glass beads by the whites. Footwear often was dispensed with in the South; in the arid West it was the sandal of yucca or other fiber; but in most of the country it was the deerskin moccasin, each tribe usually having its own form or decoration. Ceremonial costumes and regalia were elaborately made of feathers, fur, decorated skins, or dyed and woven cotton.

Usually the government of the Indians was very democratic; the chief had but little power, as most matters were

settled in council. The councils were real town meetings, some of the council halls accommodating as many as 500 people. One of the best-known governments was that of the Iroquois, who had women's suffrage, representative government, and a federal union of the Five (later Six) Nations, afterward adopted as a model for the United States.²¹

The details of religion were exceedingly varied among the different tribes;²² but most of them reveal the belief in a future existence; and in the present life was the belief in what has been regarded as "the great mystery," the spiritual power which worked through all the forces of nature and had a bearing upon the individual in all the acts of his daily life. In addition, some individuals were supposed to have a personal guardian spirit.

The Indian had a profound appreciation of nature, and his songs,²³ legends, and prayers reflect deep contemplation.²⁴ He showed almost unbounded devotion to his tribe in countless ways. At the times of great hunts, the meat was usually divided among all. When famine threatened, no one starved unless all starved.

Ceremonies performed in the interest of the commonweal were an important feature of Indian life. Some rituals required hours to recite. Dances²⁵ and songs were important. Usually the timing of the music and the dance-steps, often intricate, was kept by rattles, drums, and notched sticks. Story-telling was an art, and stories were passed from generation to generation.²⁶ Tribal history, mythology, and religion were imparted to children in this way.

Among some of the tribes, war was of paramount importance, conquest the greatest ambition. For this the warrior was trained from youth, much as in the case of the medieval soldier. Their weapons also were much alike—spear, battle-axe, and bow and arrow. The English Bowman was expert with his famous long-bow. It is interesting to note how the Indian compared: Cabeza de Vaca, the Spanish explorer of

²¹Schoolcraft, H. R., *History of the Iroquois Republic*, in *Indian Tribes of the United States*, vol. 3, Philadelphia, 1853.

²²Boas, Franz, *Religion*, in *Handbook of American Indians*, *Bul. 30, Bur. of Amer. Ethnol.*, pt. 2, Washington, 1910.

²³Densmore, Frances, *Cheyenne and Arapaho Music*, *Southwest Museum Papers*, no. 10, 1936. *Music of Santo Domingo Pueblo*, *Southwest Museum Papers*, no. 12, 1938.

²⁴Curtis, Natalie, ed., *The Indians' Book*, New York, 1907.

²⁵McClintock, Walter, *Dances of the Blackfoot Indians*, *Southwest Museum Leaflets*, no. 7, 1937.

²⁶Mooney, Jas., *Myths of the Cherokee*, *19th Ann. Rep., Bur. of Amer. Ethnol.*, Washington, 1902.

the early 16th century, reported that some Florida Indians had long bows, as large around as a man's arm, that could discharge arrows a distance of two hundred yards with almost unerring precision and penetrate Spanish armor.²⁷ Only the adoption of Chinese gunpowder gave Europeans military superiority over the Indians.

In times of old (and in times not so old) massacre seems to have been a feature of the world's warfare. The method in the conquest of Canaan was to kill all the inhabitants of the cities.²⁸ Modern bombing of cities kills men, women, and children indiscriminately. It was not the custom of Indians to kill all enemy people; often they saved women and children for adoption into the tribe in order to compensate for losses in battle, although usually they massacred most of the older boys and the men except a few reserved for torture. Torture by Indians was fiendish beyond belief; ²⁹ but the Indians lacked the mechanical devices to make torture as lingering as did Europeans.

A feature of Indian warfare was the custom of taking the scalp of a dead enemy as a trophy³⁰—a development of the earlier custom of taking the entire head, a practice that seems to have been almost universal at one time. A detailed account of taking the entire head as a trophy appears in the Hebrew Scriptures: David, after killing Goliath with a stone from a sling, hacked off the head, which he carried back to town and to King Saul.³¹ Scalping was not practiced by all Indians; indeed some of those of New England learned the custom from the whites.

Often Indian warfare was only brush-fighting or skirmishing, conducted by small war-parties. But when it was total war, tribe against tribe, the entire tribe could be depended upon for the utmost patriotism.

Indians were masters of environment. They could make a satisfactory living wherever they were. In every locality they seem to have learned all the materials useful for their purposes: the best stones for arrowpoints and grinders, the best wood for bows and arrows, clays for pottery, fibers for string and for weaving, and twigs and grasses for baskets. When faced with the problem of removing tannic acid from acorns

²⁷Cabeza de Vaca, Narrative, ed. by F. W. Hodge, New York, 1907.

²⁸Joshua 6:21.

²⁹Adair, Jas., History of the American Indians; reprint, Johnson City, Tenn., 1930.

³⁰Friederici, G., Scalping in America, *Ann. Rep. Smithsonian Institution for 1906*, Washington, 1907.

³¹I Samuel, 17:46-57.

in order to make them a palatable food, they knew how to do this with water and sand; they knew how to preserve fish, meat, and other provisions for winter use; how to cure deer-skin and other skins; how to straighten arrow-shafts with heated grooved stones; how to construct irrigation canals miles in extent; and how to meet their other problems in a highly successful way.

As artists, some Indians had an incredibly accurate knowledge of the values of colors and a sense of symmetry and beauty of form and proportion that may not have been exceeded by the Greeks. Indian pottery was made without the use of a wheel, and perhaps for this very reason deft fingers had full play. Some Indian baskets are rated as the most beautiful ever made by any people. Conventionalized designs, particularly on baskets and blankets, command the highest respect of competent judges. Apparently Indians did not have the idea of art for art's sake, but rather were impelled by the opportunity and responsibility of making ceremonial and utilitarian objects beautiful.

Indians were intensely dramatic. When a warrior danced before his tribe to acquire war honors, he acted out the combat on which he based his claim for a coup. The familiar rain, corn, and other dances of the Southwestern Indians illustrate how spectacular such ceremonies were, and still are. Indian orators were masters of gesture, voice inflection, and persuasiveness, and could sway their audiences to a remarkable degree.

Indians were a singing people; they sang at work, they sang at play, and they sang at their war, religious, and seasonal ceremonials. An example is an appealing Hopi corn-grinding song recorded by Natalie Curtis,³² and there are many others.

Some tribes preserved a legend that they would be visited by a messiah who had a white skin and a beard. Columbus and other early explorers were considered to be such a messiah, and they and their men were welcomed as gods. These legends varied among the tribes; that of the Paiute has been recorded by the granddaughter of Chief Winnemucca who addressed his tribe as follows, after he had been rebuffed in his efforts to welcome the first whites he had ever seen:

"Our forefather and mother were only two, and we are their children. In the beginning of the world there were only four children, two girls and two boys. You all know that a great while ago there was a happy family in this world. One girl

³²Curtis, Natalie, ed., *The Indians' Book*, New York, 1907. Densmore, Frances, *op. cit.*

and one boy were dark and the others were white. For a time they got along together without quarreling, but soon they disagreed, and there was trouble. They were cross to one another and fought, and our parents were very much grieved. They prayed that their children might learn better, but it did not do any good; and afterward the whole household was made so unhappy that the father and mother saw that they must separate their children; and then our father took the dark boy and girl, and the white boy and girl, and asked them, 'Why are you so cruel to each other?' They hung their heads, and would not speak. They were ashamed. He said to them, 'Have I not been kind to you all, and given you everything your hearts wished for? You do not have to hunt and kill your own game to live upon. You see, my dear children, I have power to call whatsoever kind of game we want to eat; and I also have the power to separate my dear children, if they are not good to each other.' So he separated his children by a word. He said, 'Depart from each other, you cruel children; go across the mighty ocean and do not seek each other's lives.'

"So the light girl and boy disappeared by that one word, and their parents saw them no more, and they were grieved, although they knew their children were happy. And by-and-by the dark children grew into a large nation; and we believe it is the one we belong to, and that the nation that sprung from the white children will some time send some one to meet us and heal all the old trouble. Now, the white people we saw a few days ago must certainly be our white brothers, and I want to welcome them. I want to love them as I love all of you. But they would not let me; they were afraid. But they will come again, and I want you one and all to promise that, should I not live to welcome them myself, you will not hurt a hair on their heads, but welcome them as I tried to do."³³

HISTORIC—Indian tribes frequently were at war with one another, very like the Scottish clans. But, whereas all the Scottish clans would unite to combat an English invasion, all the Indian tribes never united to combat the invasion of Europeans. Enmity between tribes was often so deep that they would aid the invaders in attacking neighboring tribes. However, occasionally, limited groups of tribes would unite in a powerful uprising against the whites, such as the Pueblo rebellion of 1680; but always such efforts proved too little and too late for lasting success. The invasion of Europeans developed into an overwhelming catastrophe; thousands of Indians were sold into slavery, hundreds of tribes were exterminated, and the lands of the survivors were confiscated.

It seems that when Europeans emerged from the Dark Ages they clung to the time-honored belief that wars of conquest were righteous and that slavery of dark-skinned peoples was a divine institution. Many whites manifested concern over the souls of the dark-skinned brethren in another world, while

³³Hopkins, Sarah Winnemucca, *Life Among the Piutes*, New York, 1883.

denying them inalienable rights on earth. These were the general standards of the time when the Americas were invaded; and they explain many acts that would be considered iniquitous today, though generally they were considered noble then.

When the territory that now is the United States of America was first invaded, the Spaniards struck from the South and along the West Coast, the English along the East Coast, the Dutch in the Northeast, and the French in the Middle West. Thereafter these four fought one another for the spoils.

The Spaniards were the earliest recorded invaders, commencing with Ponce de León³⁴ in Florida in 1513, although it is evident that Spaniards from Cuba had been there somewhat earlier to capture Indians as plantation slaves. Columbus had instituted brown slavery in the West Indies in 1494, at a time when there were about a dozen tribes in peninsular Florida, most of whom were exterminated by slave-hunters within a century.

The year 1542 was a busy one for the Spaniards—De Soto³⁵ in the Southeast seeking another golden Peru; Coronado³⁶ in the Southwest in search of the reputedly rich cities of Cíbola; and Cabrillo³⁷ along the West Coast in the hope of finding the legendary Strait of Anián. The trails of De Soto and Coronado were stained with the blood of Indians. One of the chief objects of the Spanish conquest was to make the Indians subjects of Spain and to convert them to Christianity. But when the Indians became acquainted with the Spanish conquerors, they soon were convinced that the white man's religion did not reflect the universal brotherhood of man. Regarding the Spaniards as enemies, they killed missionaries devoted to their cause and destroyed many of the missions.³⁸

England's general plan³⁹ was to implant colonists and drive out the Indians. In a few instances the invaders paid the Indians a trifling sum for part of their lands; but usually there was not the slightest compensation, even treaties being violated by the land-hungry settlers. The English government

³⁴Shipp, Barnard, *The History of Hernando De Soto and Florida*, Philadelphia, 1881.

³⁵Smith, Buckingham, trans., *Narratives of de Soto*, New York 1922.

³⁶Castañeda, Pedro de, *The narrative of the expedition of Coronado*, ed. by F. W. Hodge, in *Spanish Explorers in the Southern United States*, New York, 1907.

³⁷Bolton, H. E., ed., *Spanish Exploration in the Southwest*, New York, 1916.

³⁸Mooney, Jas., *Missions*, in *Handbook of American Indians*, *Bul. 30, Bur. Amer. Ethnol.*, pt. 1, 1907.

³⁹Thomas, Cyrus, *Foreign Policy toward the Indians*, in *Introduction to Royce, C. C., Indian Land Cessions, 18th Ann. Rep., Bur. of Amer. Ethnol.*, pt. 2, Washington, 1899.

established no missions. Her first colony, in 1583, was at Roanoke Island, North Carolina. The governor, Ralph Lane, after spending most of his time hunting for gold, gathered the leading Indians into a conference and killed them all.⁴⁰ Then back to England for him and his colonists. The second Roanoke colony totally disappeared.

These were the only settlements Sir Walter Raleigh attempted under his grant from Queen Elizabeth for colonization. The territory involved under the grant extended from Newfoundland to Florida and westward to the Pacific. This westward extension was due to an act of Francis Drake, the buccaneer, whose craft, heavily laden with gold, had sprung a leak, forcing him to enter a northern California bay for repairs. While there he nailed to a post an English sixpence (bearing the features of Queen Elizabeth) and also, according to one account, a metal plate which thereby gave the English crown what it contended was a valid title to Indian lands entirely across the continent.^{40*}

Jamestown, Virginia, the first permanent English settlement, was established in 1607 as a fort. Intermittent warfare between Indians and the colonists was waged for years, the loss of life being heavy on both sides. At one time the whites offered peace to some of the Indians if they would return to their villages. The offer being accepted, the Indians were then massacred.⁴¹ Finally the remaining Indians of the Jamestown area were exterminated or driven out and the whites took over the rich fields which had been cultivated for centuries. Within a few years the whites, by planting tobacco continuously, ruined some of the best land, which thereupon became a wilderness.

Most of the early Virginia settlers were known in the English class system as "gentlemen." They would hunt gold or shoot Indians, but would not work if they could avoid it. Hence in 1619 they welcomed a Dutch ship with a cargo of negro slaves. Black slavery had now joined brown slavery to play an important part in American history. In 1863, when all slaves were declared free, some of the Indian tribes formerly of the South, but then in Indian Territory (now Oklahoma), held many negro slaves of their own.

⁴⁰Chidsay, D. B., Sir Walter Raleigh, New York, 1931.

^{40*}Wagner, H. R., Sir Francis Drake's Voyage Around the World, San Francisco, 1926.

⁴¹Mooney, Jas., Powhatan, in Handbook of American Indians, *Bul. 30, Bur. Amer. Ethnol.*, pt. 2, 1910.

Picture Europe of the 17th Century: Christians who differed in religious matters were regarded as heretics, infidels, or devil-worshippers, and were tortured to death or killed in religious wars. According to law, people suspected of witchcraft were regarded as agents of the devil, hence enemies of God, and hundreds of them were legally executed every year.⁴² The American Indians being classed as devil-worshippers, their chance for existence was anything but bright.

The Pilgrims, in selecting the land they intended to take from the Indians, spent a month cruising about Cape Cod Bay before deciding upon Plymouth, "a place of cornfields." They first landed near the tip of the cape where there were Indian villages. The Indians fled in terror; but, when they saw the theft of their winter's supply of corn and beans, they let fly some arrows from a distance, and one Indian came closer and discharged three arrows. The Pilgrims replied with firearms, the wounded Indian ran away "shrieking", and the Pilgrims "gave God sollamne thanks and praise for their deliverance" and for the food they had stolen from the natives.⁴³

Later, these Pilgrims made a military alliance with one of the warring tribes, and, like other whites, brought to the Indians the liquor habit which proved as destructive as smallpox, introduced, like other fatal diseases, by the whites. In vain, many Indian leaders tried to keep alcohol away from their people.

The Puritans of Connecticut burned a Pequot town in 1637. Writing about it, William Bradford says: "Those yt scaped ye fire were slaine with ye sword . . . It is conceived they thus destroyed about 400 . . . It was a fearfull sight to see them thus frying in ye fyer . . . but ye victory seemed a sweete sacrifice, and they gave the prays therof to God." The Puritans retained a few Pequot women and children to be sold as slaves—the boys in Bermuda and the women and girls in Connecticut. This was the beginning of slavery in that colony.

By 1774 Connecticut had about 7000 slaves, including negroes, some of her ship captains being in the slave trade. But it had been found that slavery was not profitable. The opening wedge against it was a measure passed in that year: "Whereas, the increase of slaves in this colony is injurious to the poor, and inconvenient . . . no indian or mulatto slave shall at any time hereafter be brought or imported into this

⁴²Clark, G. L., *History of Connecticut*, New York, 1914.

⁴³Bradford, Wm., *Of Plimoth Plantation*, Boston, 1901.

colony." Slavery in Connecticut was abolished by its legislature in 1848.⁴⁴

New England's treatment of the Indians was practically duplicated in most of the colonies. For instance, the Carolina colony was established by aristocrats who readily adopted slavery, Spaniards from Cuba long having captured brown slaves in that area. By 1703 there were twice as many blacks as whites, but not enough slaves to suit the aristocrats. Fifty of the whites organized a raid on the Spanish missions in northern Florida, employing a thousand Creek Indians and some allied tribal warriors. The Carolinians obtained 1400 brown slaves by that raid,⁴⁵ and followed it with additional forays until all the missions had been destroyed. These missions had been notably successful in Christianizing the Indians.

Some of the Creek Indian raiders remained in Florida and became known as Seminole ("separatists"). They came into prominence in 1818 when Gen. Andrew Jackson crossed into Spanish territory to attack them because they harbored runaway slaves from Georgia and Alabama. He surprised and killed 300 Seminole men, women, and children.

Later, when Florida had become American territory, the Seminole agreed to be moved to Indian Territory, the present Oklahoma; but only a portion of them went. These were grouped with the transplanted remnant of the Cherokee, Chickasaw, Choctaw, and Creeks, the five becoming known as the "Civilized Tribes." Later the Seminole of Florida waged a real war against the United States, at a cost of 1500 dead American soldiers and an expenditure of twenty million dollars, accomplished by fewer than 400 Indian warriors.

The one bright spot in English colonization was William Penn's treaty with the Lenape, or Delawares, known as "the only treaty never signed, the only treaty never broken." The Quakers treated the Indians as brothers, and the Indians never shed a drop of Quaker blood.

For about half a century, beginning in 1613, the Dutch held sway in New Netherlands, which extended from the Connecticut River to the Delaware River. These Dutch were fur-traders who laid the foundations of some great fortunes by trading alcoholic drink, tomahawks, scalping knives, and

⁴⁴Clark, G. L., *A History of Connecticut*. New York, 1914.

⁴⁵Henshaw, H. W., *Slavery*, in *Handbook of American Indians*, *Bul.* 30, *Bur. of Amer. Ethnol.*, pt. 2, 1910.

guns to the Indians for skins of beaver and otter. Even so, they could not forego the opportunity to massacre a village of the Wappinger Confederacy on Staten Island,⁴⁶ an unfortunate episode that proved disastrous to the fur business, and incidentally was responsible for the death of many a Dutch farmer.

It was from the Dutch that the Iroquois early obtained guns and iron tomahawks; thus armed they conquered tribes from Maine to the Mississippi, a military feat that commanded respect in that age of conquest.

In 1682, the French, when preparing to invade the Indian lands of the Middle West, profited by the mistakes they had made in Canada. They ultimately learned that fur-traders were the ones who knew how to get along most successfully with the Indians. So this time they chose a fur-trader, La Salle, to "spy out the land" as far as the Gulf of Mexico. The French now treated the Indians on a plane of equality, married among them, entered into their village life, and all attended the missions together.

The French joined the Indians west of the Alleghany mountains in fighting against the hated Iroquois. The Indians joined the French also in their wars on the English. Armed with guns, good French powder, and steel tomahawks, they became formidable opponents. This is the reason for the historic defeat administered to the British General Braddock in Pennsylvania during the French and Indian war in 1755. As most Indians loved to fight and to take scalps, Colonial wars afforded them great opportunities to exercise their militant nature. Each side paid handsomely for scalps taken from their enemies.⁴⁷ By 1703 the government of Massachusetts was paying 12 pounds for every Indian scalp, and by 1722 this sum was increased to 100 pounds for adult or child.⁴⁸ But when the final defeat of the French in Canada in 1760 compelled them to withdraw from the Middle West, the Indians were no longer powerful enough to withstand alone the onslaught of the Americans. The Indians did not understand European politics, and were very bitter toward the French for abandoning them, their allies, after they had been so successful.

However, various tribes northwest of the Ohio River, led by Pontiac, the Ottawa chief, continued to fight to keep the

⁴⁶Wissler, Clark, *Indians of the United States*, New York, 1940.

⁴⁷Mooney, Jas., *Scalping*, in *Handbook of American Indians*, op. cit., pt. 2, Washington, 1910.

⁴⁸Buchanan, Jas., *Sketches of the History, Manners and Customs of the North American Indians*, New York, 1824.

Americans from encroaching on the Middle West, but the Indians desisted from their efforts in 1765. In 1811, while the Shawnee chief Tecumseh was in the South to organize an Indian confederacy of Mid-western and Southern tribes, his brother, Tenskwatawa the Prophet, was disastrously defeated in the Battle of Tippecanoe in Indiana. The Indians succumbed to the bayonets, cannon, and cavalry of the troops, and the long Kentucky rifles of the frontiersmen. The tribes were scattered and American pioneer farmers acquired the great corn belt.

In the West, the French, and later American, trappers and fur-traders reared families of half-bloods. But fighting all along the frontier came with the arrival of American stockmen, miners, and railroad builders, who intended to take over the lands and whose slogan was "No good Indian but a dead one."

Among the last of the fighting Indians were the Sioux, called by an American general "the greatest warriors that the sun ever shone on." They were beaten by cutting off the buffalo herds—their chief food supply.

Captured Indians were confined to reservations. The whites had finally obtained all Indian lands "by right of conquest", whatever that may mean. Naturally the Indians preferred to win, but they were hardened to take the fortunes of war and to face defeat bravely. Today, Indians are American citizens under the law and are among Uncle Sam's best fighting men. In defending the homeland they must be inspired by the example of their ancestors who fought for 355 years from the time the Calusa in 1521 drove Ponce de León out of Florida with an arrow in his hip, until the Sioux had annihilated Custer's regulars in 1876. The cause of the Indians was a lost one, but they can look back at names that are permanently recorded in the world's history as outstanding military leaders—Nez Percé Joseph, Sitting Bull, Red Cloud, Black Hawk, Osceola, Tecumseh, Brant, Pontiac, King Philip.

In reading about Indians, the indispensable publications are those of the Bureau of American Ethnology of the Smithsonian Institution (such as the Handbook of American Indians and the Handbook of the Indians of California), the publications of scientific and historical societies, museums, universities, and other educational institutions, which are available in many libraries. In addition there are many valuable books on Indians, an abbreviated list of which follows. Books that

have been recommended for use in connection with school reading are marked with the grades for which they are especially suited.

LIST OF BOOKS USEFUL TO THE STUDENT

- Abeita, Luise. I am a Pueblo Indian Girl. New York, 1939. (3-5)
- Adair, John. The Navajo and Pueblo Silversmiths. Norman, Okla., 1944.
- Amsden, Charles. Navaho Weaving. Santa Ana, Calif., 1935.
- Bandelier, A. F. The Delight Makers. New York, 1916. (Pueblos)
- Bartram, William. Travels through North and South Carolina, Georgia, East and West Florida. Reprint. New York, 1928.
- Bourke, J. G. An Apache Campaign in the Sierra Madre. New York, 1886.
- On the Border with Crook. New York, 1891.
- Buff, Mary and Conrad. Dancing Cloud, the Navaho Boy. New York, 1938. (3-4)
- Burnham, F. R. Scouting on Two Continents. New York, 1942. (Apache)
- Catlin, George. The Boy's Catlin. New York, 1909. (North, West, and South). (6-9)
- Curtis, E. S. The North American Indian. 20 volumes and 20 portfolios, ed. by F. W. Hodge. Cambridge and Norwood, Mass., 1907-1930.
- Curtis, Natalie, ed. The Indians' Book. New York and London, 1907.
- Cushing, F. H. Zuni Folk Tales. New York, 1931.
- DeHuff, Elizabeth W. Taytay's Tales. New York, 1922. (Pueblos)
- Taytay's Memories. New York, 1924. (Pueblos) (3-5)
- Dellenbaugh, F. S. The North-Americans of Yesterday. New York, 1900.
- Douglas, F. H., and d'Harnoncourt, Rene. Indian Art of the United States. New York, 1941.
- Drake, F. S. Indian History for Young Folks. New York, 1927. (7-9)
- Eastman, C. A. Indian Boyhood. Boston, 1929. (Sioux)
- Indian Heroes and Great Chieftains. Boston, 1918. (Sioux) (7-9)
- Embree, E. R. Indians of the Americas. Boston, 1939. (Plains, Iroquois, Pueblos)
- Ewers, John C. Plains Indian Painting. Stanford University, Calif., 1939.
- Fletcher, Alice C. Indian Games and Dances with Native Songs. Boston, 1915. (Omaha, Osage, Pawnee) (7-8)
- Garland, Hamlin. Book of the American Indian. New York, 1923. (6-9)
- Grinnell, G. B. The Fighting Cheyennes. New York, 1915. (8-9)
- Pawnee Hero Stories and Folk-tales. New York, 1893. (7-9)
- Blackfoot Lodge Tales. New York, 1892.

- Harrington, Isis L. Komoki of the Cliffs. New York, 1934.
(Hopi, illustrated by Indian children)
- Harrington, M. R. Dickon among the Lenape Indians. Philadelphia, 1938. (7-9)
- Hill, Faith, and Rice, Mabel F. Ashkee of Sunshine Water, a Navaho Indian Boy. New York, 1941.
- Hodge, Gene M. The Kachinas are Coming. Los Angeles, 1936. (Pueblo)
- Holling, H. C. Book of Indians. New York, 1935. (4-6)
- Jackson, Helen H. A Century of Dishonor. Boston, 1900.
———Ramona. Boston, 1913. (California)
- James, G. W. Indian Basketry. New York, 1904.
———Indian Blankets and their Makers. New York, 1902.
- Kelemen, Pál. Medieval American Art. New York, 1943.
- Kidder, A. V. An introduction to the Study of Southwestern Archaeology. Andover, Mass., 1924.
- La Flesche, Francis. Middle Five, Indian Boys at School. Boston, 1900.
- Linderman, F. B. Indian "Why" Stories. New York, 1915. (4-6)
- Lummis, C. F. The Man who Married the Moon and other Pueblo Indian Folk Stories. New York, 1910. (6-8)
———Mesa, Canyon and Pueblo. New York, 1925.
- Marquis, E. B., ed. The Warrior Who Fought Custer. Minneapolis, 1931.
- Mason, Otis T. Indian Basketry. New York, 1904.
- McClintock, Walter. Old Indian Trails. Boston, 1923. (Blackfoot)
———The Old North Trail. New York, 1910. (Blackfoot)
(Many additional papers by Mr. McClintock are published by The Southwest Museum.)
- McKee, Louise, and Summers, Richard. Dusty Desert Tales. Caldwell, Idaho, 1941. (3-6)
- Moon, Grace. Chi-wee. New York, 1925. (Pueblo) (3-6)
———Chi-wee and Loki of the Desert. New York, 1926. (Pueblo and Navaho) (3-6)
- Moorehead, W. K. The Stone Age in North America. Boston, 1910.
- Parker, A. C. The Indian "How" Book. New York, 1927. (8-9)
- Parsons, Elsie C., ed. American Indian Life. New York, 1922.
- Roediger, Virginia M. Ceremonial Costumes of the Pueblo Indians. Berkeley and Los Angeles, 1941.
- Salomon, J. H. The Book of Indian Crafts and Indian Lore. New York, 1928. (6-8)
- Sandoz, Mari. Crazy Horse, the Strange Man of the Oglalas. New York, 1942.
- Scacheri, Mario. Indians Today. New York, 1936. (Pueblo and Navaho) (4-5)
- Seton, E. T. The Book of Woodcraft and Indian Lore. New York, 1929.
- Shetrone, H. C. The Mound Builders. New York, 1930.
- Sides, Dorothy Smith. Decorative Art of the Southwestern Indians. Santa Ana, Calif., 1936.
- Standing Bear, Luther. My People the Sioux. Boston, 1928. (4-6)

Stiles, H. E. Pottery of the American Indians. New York, 1939. (7-9)

Vaillant, G. C. Indian Arts in North America. New York 1939.

Wissler, Clark. The American Indian. New York, 1938. (Excellent for adults)

———Indians of the United States. New York, 1940. (Excellent for younger people)

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